*The Family Working, Praying, Playing Together* (*see page 2*)

Lutheran Herald

April 26, 1960 • Vol. 44 • No. 17

A father of seven urges not only praying but also —

# Eve

You've heard it said, "The family that prays together stays together." From rather disheartening observation at times, however, my wife and I have come to the conclusion that the family that "prays" together may yet go shipwreck unless that family also "plays" together.

If this sounds like the watered down philosophy of a too modern evangelical, hold steady for a few paragraphs. And if you are also a parent, take brief inventory of your own family activities and the results of them.

We have seven children. The oldest is newly married. The next oldest is in college. One is in high school and two are in junior high. My namesake is a second grader, our youngest a girl of three. So while we make no pretense of knowing all there is to be known about the do and do not aspects of Christian parenthood, we have learned lessons which may prove relevant to some of the less initiated.

If any one rule for being a successful mother and father has emerged from the trial and error of our family life, it is this: to win your children, you must make them feel you are the most wonderful people in all the world. Discipline, of course. But give discipline meaning because it comes from two people who give legs to love, and heart to happiness.

We have fallen far short of the ideals which hindsight now gives to us. But we thank God just the same for the evidences of mixing fun with faith to lead little minds out of the wonder-world of childhood into the reality of a Christ-centered life.

Both my wife and I have taken note since our own childhoods of Christian homes that have succeeded, spiritually speaking, and Christian homes which have failed. Without exception, we have found that chi go astray from homes where the solemn truths c Bible are proclaimed as dynamic law, but wher parents, however sincere, fail to add that warm genuineness which must be *seen* for the Christian to ring real in a child's calculating mind.

There is not time here to speak of negativism, e to say that any parent is on dangerous ground things he says "no" to are not outbalanced by the t to which he says "yes." But I do want to emph that, in my opinion, successful Christian parentho volves identification with the child in all the detai delights of life.

## Moments of Family Frolic

From earliest childhood, we have found time each day with at least a few moments of family long hikes through the woods which surroun house, picnics along some nearby waterway,

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Cover Photo by H. Armstrong Roberts


Lutheran Her

Editor: O. G.
Associate Editor: WILLIAM H
Assistant Editor: MELVA

Official organ of The Evangel theran Church. Published wee Augsburg Publishing House, 42 Fifth Street, Minneapolis 15, Min dolph E. Haugan, General Mana bert E. Anderson, Circulation Subscription price, United States ada, per year $3.00. Second-class paid at Minneapolis, Minnesota. P the United States of America by Publishing House, Minneapolis 15 sota.



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# amily Playing Together

By Ken Anderson

mes, and a family fun night, whenever my hectic edule would allow. Out of these bright threads we ve interwoven the more somber strands of family ponsibility.

We have travelled thousands of miles together, on udget that did not so much as permit the renting of lakeside cabin for a week. Instead, thanks to the nerican procedure of so much down and so much a nth, we bought an inexpensive tent. With it, we've nped in the mountains, at Niagara, out in the desert, l alongside Grand Canyon.

Some of our most memorable occasions in family votions have come out in the fresh breath of nature, Christian family enjoying together those profuse gnificances the Lord has provided, but which so few e time to enjoy.

One morning, for example, a giant sequoia formed background for "But grow in grace and in the owledge of our Lord Jesus Christ," as we told our ldren, "It gives the Lord much pleasure to create e of these great trees, but not nearly so much pleasure when He sees the building of a beautiful Christian ."

Discipline, too, has come as a natural course. Five, n six, and then seven youngsters make up a sizable ari; and more than once weary shopkeepers have tched askance lest something go splintering to the or.

## Discipline Pays Off

We'll always remember, however, the day we went ough Ashland Manor, home of Henry Clay in Lexton, Ky. The lady in charge followed us through eral rooms. But we had experienced this before, so weren't overly embarrassed. After a bit, however, disappeared. She was sitting at her desk in the by as we concluded the tour.

"I must tell you something," she said as we left. ever in my life have I seen such a large group of ll-mannered children."

I winked at my wife. Two of our older children grinned. Outside, one of them said, "Boy, Dad, it's a good thing she doesn't see us sometimes!" But, to this day when we go out together—those who yet remain with us—the very mention of "Ashland manner" brings immediate meaning and results.

Even in our family worship, we have tried to intersperse the aspect of play. Instead of reading the Bible without comment, we relate it to the natural events of childhood, and of the rapidly passing year: the excitement of a ball game, the fun you can have at a friend's house, or when he comes to yours, whatever event of the day casts any shade of meaning upon the portion being read. Again and again, the introductory light touch would gain and hold attention for the deeper meanings which might otherwise be missed.

Sometimes, frankly, we have wondered if our emphasis on taking the happiness approach might be overdone. Like the time, for example, when one of our boys exclaimed: "You don't seem like our parents sometimes! You're just like one of us!"

But there was also the day when another of our children, in a solemn moment, said, "You sure feel sorry for kids who don't have a family like ours. No wonder they can't understand why us kids are all Christians."

Draw your own conclusions. Rest assured, too, that our family life has not been spared its share of blemishes. But do be wise enough to face, as we have faced, the fact that a long, long bridge spans the gap between childhood and you. Only as you reach across this bridge to your children can you lead them safely across.

My wife and I believe you undergird your children when you pray. You lead them in moments of serious counsel, of course, but you give meaning to that counsel, and to your prayers, when you take time to play.

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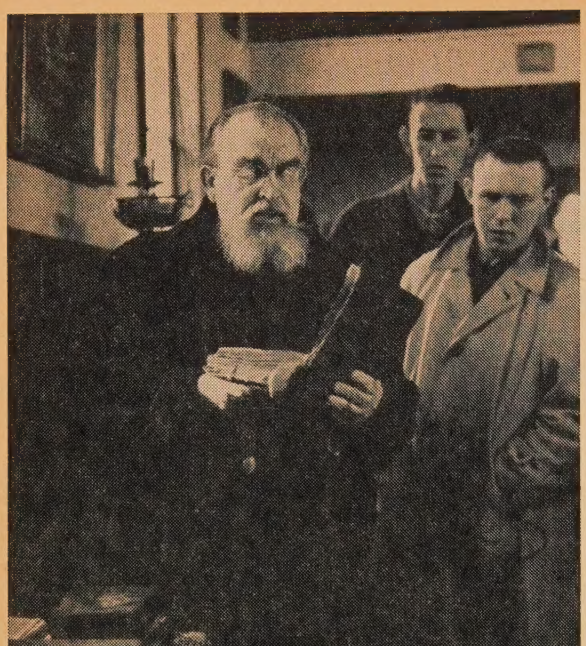
Ken Anderson, the author of this article is director of Gospel Films, Inc. of Muskegon, Mich. The article appears in "Lutheran Herald" through the courtesy of the National Sunday School Association in preparation for National Family Week, May 1-8.

*This chaplain ministers to a parish less than 500 feet long.*

# Tigh



Father Sturmer, a Russian Orthodox priest of Kodiak, Alaska, exhibits old copies of the Scripture and other books of his parish to visitors from the O'Hara.

It was convention time for the ELC in 1958. As a young sem graduate about to begin my ministry as a Navy chaplain, I was asking Chaplain Orlando Ingvolstad where I would go. Chaplain Ingvolstad wasn't sure but thought it would be to MSTS duty out of Seattle. Military Sea Transportation—that's transport duty, I thought—not real Navy duty after all. I'd ride a transport loaded with troops and dependents. I was disappointed; I had envisioned a squadron of D.E.'s or a Naval Training Center.

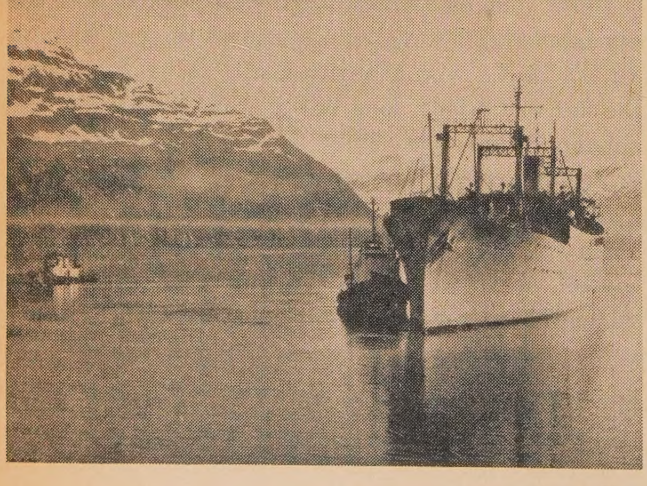
Upon arriving in Seattle I was further disappointed to learn that the ship I would ride was not ever Navy ship in the strictest sense of the word, but manned by civilians.

Many things about such a ministry would seem first to be disappointing. Above all is the fact that m passengers, whether troops or dependents, are o aboard for a short time, traveling to or from over bases. They surely would have little time for religi services, and the chances of any real program wo seem dim.

It took me several months to discover the real op tunities that there were in this duty. For 17 mo I was assigned to the USNS *James O'Hara,* a smal medium-sized ship as transports go, some 492 fee length and weighing about 12,000 gross tons. Our p of call stretched out across the Pacific as far as Ja and Korea.

The first important thing for me to learn was variety of personnel I had to minister to. Of the sengers, up to 600 were troops—Army, Air Force, N and Marine Corps, as well as a few Coast Guards

The USNS James O'Hara (T-AP 179) being met by a tugboat upon entering an Alaska port.



Chaplain Running conducting Easter sunrise services on the of the O'Hara coming into Yokohama harbor in 1959.

# ittle Island

By Chaplain Paul H. Running

her passengers were officers and NCO's and their nilies. Among the dependents, which numbered up 300, sometimes over half were children. Then there re 160 civilian crew members and some 27 officers d enlisted men of the Military Department.

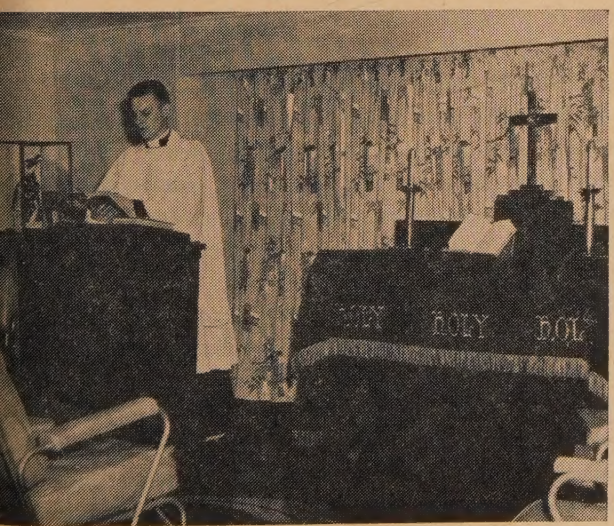
At first the temptation is to think only of the pas-gers aboard, and of course they are the primary rea- for the chaplain's presence on the ship. Very often y have a genuine need for his ministry, ranging m simple friendly visits to church worship and coun-ing. People who are traveling are often the most eptive to the Gospel message. Some are young peo- away from home, alone for the first time in a ange new world of shipboard living; others are nily groups and even a few retired service person-.

Daily services for Protestants, sick bay calls, brig its, childrens' daily vacation Bible school (exactly the ht length for our voyages), are all ways in which ministry is carried on aboard ship, with laymen as ll as the chaplain taking part.

But I was soon to learn that besides the passengers there was another large group to be ministered to: the crew members, both civilian and military. These civilians, men and women (two stewardesses), included many who had manned transports during the Second World War. The military department permanent personnel, like the civilian crew members, spend long periods away from their families and homes and often become discouraged and lonely.

No other clergyman in the world has his parish so close at hand as the transport chaplain, and hardly any chaplain has a more diversified, almost civilian type, ministry with Sunday school, choir, and organist. A hospital complete with operating room, a steam plant, a laundry, and all the members of your parish are close enough to visit within 20 minutes. This was my parish, one that traveled to different parts of the world, that met and worshiped, worked and prayed together, opening my eyes to the tremendous opportunities for the Gospel of Jesus Christ to be preached, taught, and lived on this "tight little island," the transport ship, where men of the sea, men of all services and even all nations travel together for awhile.

day morning services are usually held in the ship's lounge ch is converted into a chapel for the worship hour.



The volunteer choir is made up of passengers and crew members, both civilian and military. The organist is PN2 D. R. Fenley.

# *Youth Work Must Be Personal*

By David Brow

To many, "IBM" stands for Inhuman Business-like Monster. It is reassuring indeed when this miracle of modern electronics points its mechanical fingers to the need for finer human relationships. When the IBM "650" and the Univac had finished focusing their myriad of lights on the data gathered for Lutheran Youth Research, one striking conclusion reasserted itself—the need for greater personal concern for the youth of the Church.

The two most important findings that give direction for future synodical youth programs illustrate how a mechanical process can uncover and emphasize the need for greater human concern:

1) No significant differences were found by examining the purely *physical* breakdown of data, such as comparing youth in rural and urban settings, geographical locations, or different congregational sizes. Differences show up sharply, however, when *people* are compared, such as the distinction in thinking of youth and adults, the spiritual maturity of sophomore and senior, and the likes and dislikes of boys and girls.

2) There is a noticeable difference in the effectiveness of congregational youth programs, irrespective of size and location, where adults are sympathetic to the problems of youth. It is almost a law that where adult concern is high, youth problems are correspondingly low, with the reverse being true as well.

A synodical youth program can not be built solely on youth needs. Yet it is clear that the Spirit of Truth can placard certain basic needs and force the Church to rethink what it seeks to do on behalf of its youth. We shall examine some of the basic needs and consider what the implications for a synodical youth program might be.

## *Needed: Greater Personal Involvement*

Lest this reference to the "gospel" be dismissed as a properly pious way in which to begin, let us parade some of the facts of LYR. Approximately one out of ten of our youth read their Bibles and pray daily. Lutheran youth manifest that they are essentially products of modern culture in their values, rating health, happiness, and certain forms of materialism higher than Christian faith. Testing their beliefs, we discover that they rate high in giving answers easily memorized, but show marked confusion in understanding the bas for Christianity certainty. The problem areas in whic they show the greatest amount of turbulence are pe sonal faith, understanding one's "self," moral question and relationships to peers. These facts should cau some sober reflection to take place.

There is really only one way to attack fuzzy belief jaded values, and confused faith. This is with the Wo of God. Furthermore, the ways in which our you are bothered testifies that they are living under t Law. They have not discovered the *Gospel* in t Scriptures!

Youth programs need to stress far more such thin as group study, with the youth themselves handli the Scripture and ferreting out its truth. Aids mu be expanded for regular, personal use of the Bible devotional life. The family altar should be given tention. Worship and devotional aids in the Leag must be less magical incantations and more of pract ing the presence of Christ. In short, the forgivi Christ of Scripture must walk out of the pages into t hearts of youth.

## *Needed: More Adult Concern*

We need less cautioning words about turning c youth into Bible worshippers. LYR testifies that we in danger of cautioning them right out of the Ki dom. We need fewer expressions of fear that they not mature enough to study the Word. It is most insecure adults who are likely to make this p We need less defensiveness about the danger of tu ing youth loose in the Bible. The Church is pitifu in need of this kind of danger. We need a whole less of preaching the Law in order that our youth be placed within a marching crusade whose one fensive weapon is the Sword of the Spirit.

We have already alluded to the fact that where ac congregational concern is high, youth problems low. The data further show that adults have a v limited perception of which problems trouble our yo Synodical youth offices must place more emphasis eliciting genuine adult concern.

How do you awaken such concern? Certainly e ing boards such as church councils, deacons, and el must be given more concrete help in determining l they can assist. Men's and women's groups sho be shown how their considerable resources can brought to bear upon the youth of their congrega Some congregations must be helped in setting

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The Rev. David Brown, director-elect of youth activities in The American Lutheran Church has served for several years as the associate youth director of the Evangelical Lutheran Church. This is the fourth in a series of articles on reactions to Lutheran Youth Research findings.

uth boards or more effectually utilizing a board of rish education.

The basic help, however, should be given those rectly involved in working with youth. The pastors, all the adults tested, showed the highest degree of ncern for youth. The youth indicate that they ap-eciate his helpfulness. Plans are now being laid for volving pastors soon in the study and further interpre-ion of LYR results.

Training programs for heightening the effectiveness adult lay workers with youth are also being formu-ed. Several synods will cooperate next fall in the aining of League counselors and officers jointly. anuals for in-service training of lay adults by pastors e also needed. Departments of youth and parish ucation are cooperating in training high school teach-s and League workers in their mutual concerns. This ould not mean more "meetings," but better deploy-ent of present resources. Another aspect of this train-g is the need for professional help for the rapidly panding core of lay people on congregational staffs youth workers. Specialized academic training at our lleges and seminaries is presently very limited.

The survey demonstrated most forcefully the inade-uacy of congregational programs for the post-high hool youth, or young adults. The national Young dult Congress in Des Moines next Memorial Day eekend will shed light on how we can more effectively rness this rich resource. It is conceivable that they ould be used more directly in working with the teen-ge youth, since the older youth is so much admired by e adolescent.

Marshalling adult congregational concern for youth ill involve youth offices in closer cooperation with ch agencies of the synod as parish education, the en's and women's auxiliaries, and our institutions higher learning. It will mean also that the youth ould be given far more opportunities to serve with e adults on congregational boards and to work in lult programs.

## *Needed: An Individualized Resource*

We have referred already to the almost startling dif-rences that show up among the youth and adults orking with youth. We need to consider this in con-ast to the stereotyped patterns that plague our youth ork to see how radically some of our approaches need anging.

Roughly 70 per cent of our Leagues can be charac-rized as having meetings once or twice a month on Sunday night, including ages 14-18, with an annual come of $115-250, and following a similar form at ch meeting. The pattern approach holds for confirma-on training as well, with from 80-95 per cent of the churches beginning instruction at ages 12 and 13, continuing with a two-year program, and confirming in the spring of the year. Synodical youth programs have no doubt contributed greatly to this stereotyped approach.

Youth offices can possibly best assist congregations by showing how wide the differences among individual youth truly are. Plans are now in progress for making the "Inventory," which was used to discover youth's needs in LYR, available to all congregations along with qualified personnel to interpret results. Other means such as an expanded number of youth workers in the field must be developed for determining the needs that each particular congregation has in relation to its youth.

More over-all "plans" and "programs" are hardly needed. The Youth office must be ready to make available many different resources tailored to the use of each congregation. Different types of organization are called for as variants from the usual League approach. Such things as interest groups, Bible cells, and witness teams would be examples. What some of these resources are, LYR points up with gratifying clarity, while other types of resources must be developed after considerable more study.

Honest evaluation was invited of present synodical youth programs through this research study. Most of the criticisms indicated the lack of individualized resources. Some said, "too many programs," "much too much bureaucracy," "too much material with too little quality," etc.

### *Needed: Help in Youth 'Futures'*

Two areas in which youth expressed the greatest need for help from their church were in occupational guidance and pre-marital counseling.

It is interesting to note that the place of God's direction in finding one's place in life is crucial to youth in spite of an increasing provision of testing programs for occupational choice in our schools. This will call for help for our pastors in working more closely with the schools in interpreting results of such tests. It will also demand closer cooperation by youth offices with Christian men and women in the guidance field to seek ways in which youth can more fully seek God's direction in their life work. Rallies and workshops can be constructed to serve this end. The colleges can also be better used.

The Youth Office must continue to concern itself with the confrontation of our youth in the church-related occupations. Two-thirds of our congregations contributed no one to these fields in the past five years, even though a high number of youth express interest.

Another matter that deals in "futures" is the boy-girl relationships. The youth asked for help from the church, not in matters of dating, but in pre-marital counsel. Plans are now being laid in cooperation with parish education offices to prepare material for use by pastors and lay counselors in preparing young people for marriage. It is in this very field that adult workers with youth rate their competency very low. This may well demand programs that can be undertaken through the cooperation of several congregations in one area. Here again, rallies and workshops can focus on this problem with good effect if materials are available for setting them up.

### *In Summary*

We know that the foundation of a youth movement must be the Word of God. This can become the living Word as the adults in a congregation surround their youth with sympathetic concern. The fact that every young person and every congregation have individualized needs calls for a greater variety in programming. The two largest requests youth make of their Church, namely for help in occupational choice and marriage preparation, we are ill-equipped to give. Every major finding of LYR points to greater personalization and individualization in the synodical youth program.

The immediate call this study should make to the Church is the need for falling on our knees. Synodical youth leaders have been led to serious soul-searching through its results. It does not make the task of youth work easier. We can not bow before a Univac machine, awe-inspiring though it be. We can, however, be grateful that we may bow before a living, searching, moving God who will not let His youth go unattended.

## Fortnightly Review . . .

# *Law Day U.S.A.*

By proclamation President Eisenhower has designated Sunday, May 1, as Law Day, U.S.A. The proclamation says in part, "The observance of LAW DAY is designed to foster . . . deeper respect for law and an awareness of its essential place in American life, as well as to encourage the efforts now being made to bring about an extension of law as an instrument of world peace and orderly progress in all international relationships for the future benefit of mankind."

March 31 the Senate Rackets Committee, chaired by Senator McClellan of Arkansas, was allowed to pass out of existence. There was still much work to be done. The last report of the Committee referred to the "crime syndicate" in the present tense. The Committee concluded: "The grip of hoodlums and racketeers on the American economy continues to grow." Presumably the Senate allowed this committee to die because of letters and telegrams from people not primarily concerned about the *rule of law*.

Indifference to the authority of law or contempt for it—whether it be in personal, national, or international relations—dissipates freedom. Eventually it opens the door to tyranny.

The Gospel of St. John reminds us that "the Law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). Occasionally some Christians will conclude that this freedom from law which we have in Christ is an exemption from the demands of the law. Paul once answered this reasoning by declaring that faith upholds the law. It gives the believer a disposition to respond to law at a higher level: out of a willing spirit rather than because of external compulsions (Romans 3:31).

It is out of this *willing spirit* that the "deeper respect for law" called for by the President will be fostered. It would be well if a collect were included in the service for Sunday, May 1, asking God's Holy Spirit to sensitize us to the law of God. For the Christian this sensitivity will nurture respect for the place of law in the life of the nation.

Fredrik A. Schiotz
President, ELC

# On Calling A Pastor

By P. L. Kvitne

t was a bright, sunny Sunday morning. The parish-
ioners, young and old, had been led to the throne
grace by the working of the Holy Spirit. The serv-
had reached that point where the bulletin read,
nnouncements." After the usual comments regarding
ekly meetings and next Sunday, the pastor asked the
ngregation to remain for a few minutes after the
sing benediction.

Somehow, the remainder of the service did not re-
ve the attention that it should and there was an
easy stir of feet and a clearing of throats as the
vice came to a close. The pastor again faced the con-
egation and with some noticeable emotional strain
ıd his official resignation from his present call in
der that he might accept a call to another parish.
ıe central thought in his brief statement was simply
ıt he felt that it was the Lord's will that he should
ıve the present field of work to the care of someone
e and go on to labor somewhere else.

The above scene has been repeated thousands of times
roughout our land. It has been repeated several times
your church and mine. When "Pastor Present" re-
gns, the first thing that must be done by the congrega-
n is the election of a call committee. There may be
ıer names for this group, such as pastoral committee,
lpit committee, or ministerial committee, but in past
ıtheran history the name call committee has had
vored usage. The principal duty of this committee is
bring names and recommendations to the congrega-
n in order that a "Pastor Future" may soon accept
e call of the congregation.

The practice of trial sermons prevailed for many
ars. This was the method whereby a prospective pas-
would be invited to a vacant parish to preach a
mon with the understanding that he was more or less
n trial" as to whether the congregation would accept
methods, mannerisms, and delivery.

We are thankful that this custom has disappeared in
ost of our churches. The call committee now goes
the parish of the prospective pastor as visitors in the
ngregation. This is certainly a far more realistic situa-
n, particularly if the committee comes unannounced
the service. Any pastor will be more at ease in the
lpit he has occupied for several years. He will preach
he always does and there will be much less tension
the audience! After the service the committee can
introduced to the pastor in order that the members
y meet him and visit with him and his family.

We want to emphasize that *prayer* is an important part of the call committee's responsibility. Before any visit is made, it is important that the members, and the congregation that elects the committee, be much in prayer concerning the important task of calling an under-shepherd in God's Kingdom.

The best advice for any congregation about to call a pastor is "pray without ceasing." Pray that God will lead you to give that call to the man He has chosen for you. Pray that you will always have the spiritual needs of the flock in the foreground of your thinking as you seek this man.

Perhaps it would be well to add a word concerning the number of people elected to a call committee. There have been times when a dozen or more people have visited a parish as a call committee. This may have its merits, but in the opinion of this writer it is not a wise practice. We must bear in mind that a committee only recommends to the congregation: the committee does not call. Common sense would seem to indicate that five or six people would be sufficient to make the visit and the consequent recommendations to the congregation.

### *The Pastor to Be Called*

When one hears the varied characteristics that have been declared desirable in a pastor, one cannot help but wonder what kind of a man some folks feel should be in this holy calling! He is supposed to be a good mixer, an interesting storyteller, a fair golfer, and a general agent of social good will, besides being a stimulating public speaker and sympathetic pastor!

First of all, a pastor must be a true shepherd of souls, a man dedicated to the call and Kingdom of God. He must have as his prime desire in life the dedication of his time, talents, and money to the service of His Savior, through ministering to souls in a Christian congregation.

Let us never forget that all pastors are human beings —sinners saved by grace—just as other Christians. Pastors have many faults and make many errors, like all other people. They have different personalities, different ways of doing things, different mannerisms and hobbies, but they have the same message of love and grace to proclaim to a world in need. They have different talents. Some may be gifted speakers, some organizers and administrators, but these are simply human abilities and must never obstruct the vision of the congregation as it seeks to find the Savior in the Gospel.

### *The Pastor's Family*

Sometimes the pastor's wife or family become the target for undue criticism. This is something which can truly ruin an otherwise fine ministry. While it is true that a pastor and his family live in a "fish bowl" before the eyes of the community, it must be remembered that a pastor's family has all the problems that any other normal Christian family encounters in life.

While it is true that a pastor's wife should certainly be a neat and thrifty homemaker, she should not be subjected to any more stringent qualifications than a Christian man would make of his own wife. The place of first importance for the pastor's wife is the parsonage. She is a wife and mother who has been entrusted with these obligations just as any other Christian mother. She should not be expected to fill all the important positions that many congregations ask of a pastor's wife.

Any true Christian woman will take her share of responsibilities in the work of the Kingdom. This is certainly true of the pastor's wife as well as any other woman in the parish. The real leadership in the various groups of women in the church, however, should come from the members of the parish. The pastor's wife will be asked for advice and help, which she should then give, but never expect your pastor's wife to be the "big wheel" in the machinery. It is not good for her or her husband, or for the congregation!

It is always well to remember that children are always children, whether they are in a parsonage or in any other home. There are some folks who have been known to expect "preacher's kids" to be perfect children! This just does not happen! The "old Adam" works in the parsonage too! Expect your pastor and his family to live as a normal Christian family and you will not be disappointed, and the work of the Kingdom will flourish. Expect perfection and find disappointment, because we are all human!

### *Pastor's Salary and Remunerations*

In our day of high living costs, any congregation which calls a pastor will want to provide a reasonable salary. The question has been asked many times as to the exact amount of an adequate salary. This is difficult to answer, especially if we are speaking in general terms of a great many pastors and congregations. It is a question which must be reviewed by each congregation and parish when it is faced with a vacancy, in the light of the situation at hand.

No pastor is in the ministry because he thinks he is going to get rich, but we know that the Bible says, "The laborer is worthy of his hire." We believe that a Christian pastor is entitled to a salary that will enable him to live without constant concern for the physical needs of his loved ones. If there is a large family, the congregation should certainly consider t when salary is discussed. If the pastor is a man several years' experience in the ministry it is logi to assume that this should enter into the discussi

Even with the free parsonage (which all congre tions should provide) a minister with an average fam will not get rich! There are cars, books, and ot necessities to buy, besides everyday food and clothi needs to meet. Many congregations provide an ex allowance per year for auto expense and this is inde a help for a pastor who must be on call 24 hours day. Another way to help pastoral finances is for t congregation to pay both its share and the pasto share of the pension payments. This means seve hundred dollars extra for the overburdened pasto pocketbook.

Moving expenses should be assumed by the cong gation which calls the pastor. This is something wh many business firms have now adopted when personnel are to move from one plant to another a certainly it is a help for every pastor who faces a to move to a different parish. Indeed, this item al could prevent a pastor from accepting a call which otherwise felt he should accept, if the expense invol several hundred dollars.

The matter of salary should be frankly and thorou ly discussed with the president of the district in wh the parish is located. He knows the congregations he knows the needs of the pastors. He has much h to offer, not only in the matter of finances, but in total aspect of the place of the ministry in the chu and the onward progress of the congregation in Kingdom of God.

The matter of perquisites enters into a discussion remuneration for any pastor. This is the practice giving the pastor a small gift when he has a bapt funeral, wedding, or confirmation. This has been, still is, the custom in many congregations. We sure that those who give these gifts do so in love gratitude, but there does exist the possibility that in minds of some people, there is the danger of thinkin this gift as a kind of payment for services rend This is dangerous, because it can lead the uninfor person to think that the services of the church and the grace of God can be bought for a price.

We are not saying that the custom of perqui should be utterly abolished, but we do say tha would be better if such gifts were given to the of the church as a thank offering to God, rather directly to the pastor.

There may be many facets to this important re sibility of calling a pastor that we have not tou Each congregation and each pastor has its own tions and problems. We hope that the thoughts forth in this article will prove helpful.

# Reflections On a P.T.R.

By Irid Bjerk

t was the last night of our PTR Mission. After spending four evenings reviewing old truths and discovering new ones in the book of Philippians we came this final night with a feeling of anticipation.

As I entered the church, I noticed through the apel window the superintendent of our Sunday hool leading a group in prayer before the service.

After we had "warmed up" by singing hymns, inding "Joy to the World, the Lord Is Come"—unard of in our church on February 25—a pretty, blonde en-age girl stood before the well-filled church and id, "Rejoice in the Lord, always." She was one of the uth chairmen who had interrupted my Sunday school ss to distribute signs publicizing the PTR to the ys who had cars. The next Sunday she rapped on y door again, and passed out paper book covers for e students to use at school the next week to adver- e the PTR.

Pastor G. S. Helgesen then called his two brothers, stor Russell Helgesen of Long Island, N.Y., who as our speaker, and Pastor Kenneth Helgesen of oux Falls, S. Dak., who had come to fellowship with , to stand beside him at the lectern.

"Now," our pastor said, "you can quit guessing, beuse I'm going to tell you which one of us is the dest, and which is the youngest." (There had been uch speculation about this during the week, as the ree brothers look much alike.) "The one on my right Russell) is my kid brother, and I'm his kid brother," said, pointing to his brother Kenneth. The inrmality brought chuckles from the audience.

I was struck by the gracious mystery of God's workg—how He had called three brothers into the minisy, and had brought them together to share the Word ith us this week.

At the conclusion of the sermon, our pastor anounced that there would be no formal ending of the rvice. He invited anyone and everyone to come and neel before the altar for prayer.

The lights were dimmed and the three pastor brothrs stood before the altar rail. As the organist softly ayed, they sang:

Just as I am without one plea . . .
O Lamb of God, I come, I come.

Helgeson Brothers Pray

Then they knelt to pray. So did innumerable others, young and old. Many who before the service would have said they couldn't have done it spent five, ten, fifteen minutes at the foot of the Cross, drawn by an unseen power they had never before experienced.

Since then, a lot of us have had our thoughts return again and again to those moments. They have led me to these observations:

• The PTR is perhaps the greatest revitalizing force in the Lutheran Church today.

• Not long ago, it would have been considered a sacrilege for a teen-ager to stand behind the lectern and read from the Scriptures. That was something reserved for the clergy.

• For an audience to chuckle aloud within the walls of the church sanctuary . . . to sing "Joy to the World" at any other time but Christmas . . . for a layman to lead prayer groups for five nights in a row . . . for three pastors to kneel with the parishioners at the altar rail in prayer to God . . . had these things happened two decades ago, it might have triggered an avalanche of protest from our membership, because we were breaking away from tradition.

But maybe that is what is making the PTR what it is in our church today. In breaking away from some of our traditions of formality once in a while, we are restoring, it seems to me, an older tradition of fellowship with a personal Savior—one who from His throne in heaven shared with us the thrill of seeing three brothers give a testimony to God's undying love.

We are learning that being a Christian isn't just a matter of being baptized, attending Sunday school, being confirmed, attending church on Sunday. We are learning that a Christian is willing—yes, anxious—to share the good news of His saving grace with others.

In preaching, teaching, and reaching, we are doing the will of Him who sent us.

# *The New Shape of American Religion*

**A Book Review by Dr. N. Astrup Lars**

Under this title a new book has recently been published by Harpers. It is one neither pastors nor concerned laymen can afford to ignore. The author is Dr. Martin E. Marty, a Lutheran pastor (Missouri Synod) in the Chicago area and associate editor of *The Christian Century*. The book sells for $3.50 and can be ordered from Augsburg Publishing House.

Dr. Marty writes to arouse us to the understanding of something startling and alarming that has happened to religion in America.

We may be tempted to feel smug about the religious situation in our country. Isn't the percentage of church members the largest ever? More than 60 per cent of our population! Don't another 20 per cent claim to be adherents of some denomination or other? Isn't church-going at an all-time high? Aren't we spending more money for new churches and building more of them than ever before? Comparing ourselves with other countries, in Europe for example, aren't we about the most religious nation in the world?

Marty concedes the substantial correctness of these statistics. But he emphatically denies that they give cause for self-congratulation.

A process of erosion and corrosion has long been going on in American religion. Marty goes into the history of this process, so largely due to our multiplicity of creeds and denominations and to a desire to accommodate ourselves to one another. Creeds have been de-emphasized and the edge of witness dulled. But the accommodation has been at too high a price, for in the process, religious content has to a large extent been washed away.

This process of erosion was remarkably accelerated by the revival of interest in religion which began during World War II. How account for this revival? During the war it was said that "there are no atheists in the foxholes." In the foxholes men prayed who had never prayed before. They had perhaps only the faintest conception of the holiness of God, and little consciousness of sin and the need of repentance. The hot war came to an end and was followed by the cold war which is still going on. In spite of her power and wealth America is perhaps more uneasy than she is willing to admit, is spiritually in a foxhole, and feels she had better have God on her side. But she does not realize what a wide gap there is between the God of religion-in-general and the God of revelation, the God of the Bible.

So a very extensive revival of religion has been goi on. But it has not meant a preaching of sin and gr designed to bring the nation to its knees in repentan The great awakening has been "not of mainstre Protestant Christianity as such, but of a *maturing tional religion.*"

This new national religion is not organized. It not a new denomination. Its adherents are found in the major denominations, and the pity of it is that m of them, led astray by fine-sounding phrases, do realize what a radical departure from genuine Ch tianity it is. It glosses over the fundamental doctri of historical Christianity.

Dr. Marty documents his assertions with an am tude of references and direct and indirect quotati Concerning the God of this popular faith he s "America has tended to package God, to make H more marketable. He has been useful to boxers fervently prayed as they entered the ring intent severing their opponents' heads from their bodies. has ridden—they said so!—with daredevils and ra He has bided time with and guided the fortune motion picture actresses of questionable repute— said He did. He helped rearrange affairs toward positive prosperity of men." It need hardly be em sized that this is a religiosity far removed from Christian faith.

But the new faith frequently uses language rem cent of the Christian creeds from which it has depa Thus Marty places in parallel columns the cree a prominent community church and the Apo Creed. His comment is: "The two creeds share 'A and many other words, but that is about as far as similarity goes." As a matter of fact, the new either avoids or denies the cardinal doctrines of Apostles' Creed.

The god of America's religion-in-general is a made in man's image. He is understandable and ageable; he is comforting (but his holiness is igno he is "one of us, an American jolly good fel Popular song makes him "a livin' doll" or the " Upstairs," a cozy neighbor in the apartment just a us. "Sometimes," comments Marty, "when in winces at such blasphemy, God is identified as S one in the great somewhere, or simply as He."

The faith called for by this religion is also v We are told to "have faith." But faith in whom

(Continued on page 19)

# My Lutheran World

The scene was highly domestic. Dinner was boiling ergetically; the cat was purring by the stove; and the by was singing and throwing his toys in all directions. aving just come home from the first Sunday morning rvice, the older children decided to do some coloring, ting at the kitchen table.

Before long Father would come home after his second rvice of the day. Dinner had to be ready on the dot, ace he had to rush off to the hospital afterwards to visit woman who was quite ill.

I turned on the radio, which is permanently stationed WCAL, hoping—and not in vain—to listen to a good rmon and fine choir music.

All of a sudden my busy kitchen was transformed. ie world, specifically the Lutheran world, had entered by radio.

"We would like to welcome Bishop Lilje from Germany io will preach this morning," a voice announced from entral Lutheran Church in Minneapolis.

Bishop Lilje! Excitedly I ran to get my pad and pencil take notes as I sat close to the radio. Monsemann, the t, jumped up on my lap, the potatoes cooked over, d the children stared at me in amazement. What ever t into Mother? I did not want to miss this opportunity hearing the famous German bishop who already was so ell-known in the days when I was a young girl in ermany.

"My grace shall be sufficient unto thee" was the text shop Lilje preached on. His strong, clear voice carried stirring message to a faraway country pastor's wife who tempted to be attentive as well as she could in her usewifely predicament.

Incidents, nearly forgotten, came to my mind: the urageous fight of the Confessional Church of Germany ainst the Nazi regime, and Bishop Lilje as one of their aders . . . secret meetings of the Lutheran Young Peo-e's Association in the basement of an old restaurant ving as overnight guest at our house a Confessional urch pastor who attended a conference to be held in most secrecy . . . hiding our assistant pastor behind okshelves, so the Gestapo should not find him. . . .

What was it I just heard over the radio? Dr. Lund-uist was among the people worshipping in church, also r. Schiotz and his wife. Other, much brighter incidents me to my mind now, and I told my children about em: Dr. Lund-Quist speaking to a group of enthusiastic utheran students in New York and later at a regional nference, among them my husband and me . . . and r. Schiotz preaching to a most attentive congregation Domkirken (the cathedral) of Oslo, Norway. . . .

And so my Lutheran world had come into my kitchen radio, but not for long. Soon I was busy again with y daily tasks, with all the joys and sorrows of this y part of the great Lutheran world.

# FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

A few days after I heard Bishop Lilje over the radio, I received a letter from one of my old friends, a pastor's wife from Eastern Germany. She has many problems; most of them she cannot write about, unless she should be visiting in Western Germany. Her children are nearing the age of high school, and as pastor's children they are not permitted to continue their education beyond grade school. How would I feel, had I been in her position—I, who already toy with the idea of college for my children; high school being taken for granted. I take so much for granted.

You might wonder why my pastor friends do not go to Western Germany if they are so anxious for their children's education. But Eastern Germany pastors do not go West. They do not leave their flock, even if they are persecuted and their lives endangered. Pastors, Lutheran and Catholic alike, are the only intellectuals who do not flee from Communism, although technically they would be able to do so.

One of our pastor friends, who belongs to an Eastern German Synod, is now serving a small congregation in a Western country. After four years he may be called back to Eastern Germany. No matter what he would like to do, he is morally obliged to return. There is a strong possibility that he will be taken prisoner upon arrival, unless the Communists have eased their grip on the Church in the meantime, since he is an ardent anti-Communist. Still, he will go back. He feels that he can witness more to his faith by returning, even by going to prison, than by staying behind in Western safety.

How much we have to be grateful for! That Sunday morning we went to church—nobody objected! We listened to the radio, bringing us God's Word—our children's future was not endangered by it!

And my Lutheran world around me is so calm, so quiet, so peaceful! Could it be that we are on the verge of dozing off just a tiny bit?

In another article you—and I—will wake up again. I shall tell you about some of the many Lutheran women who fled the Iron Curtain countries to find a new life in Western Germany. What they and their families found was camp life, hardship, sickness, tragedy. Then a very fine Norwegian humanitarian organization came to their aid and invited some of the women to spend a three-week vacation in a hotel near a beautiful Norwegian fjord. You will read how these women gradually began to live—and hope—again.

# Paradise Regained

*Bermuda, April, 1960*

### *Rich and Strange*

I am in Bermuda on a Lenten preaching mission sponsored by the United States Air Force. In other words, I am not loafing. Having thus absolved myself to a pietistic conscience, which must find the useful even in the pleasant, I am forced to admit that on Bermuda work seems illusion.

This is probably the island about which William Shakespeare wrote *The Tempest.* He never saw Bermuda with his mortal eyes, but he has limned it accurately for us. Everything important about the island is in the play: the coral reefs and the volcanic rock so hazardous to shipping, the mercurial weather which alternates between boiling fury and the sunniest tranquility, the marvel of sea and sand. Shakespeare gives us the feeling, so true to the island, of a reality not quite real: of a blue too blue, a green too green, of beaches bleached too white so that where sea meets land the effect appears contrived. All is too beautiful. All has suffered "a sea change into something rich and strange."

### *Exhaust in Eden*

The feeling of Shakespeare's Bermuda is particularly conveyed in old St. George's where in the Anglican Church of St. Peter, the heroes of three and a half centuries lie interred. Here the imagination does not need spurring. The age of sailing ships crowds in: bellying white canvas against an emerald sea, the flash of musketry and brass cannonades, the young and fair withered by fevers. Paradise not quite paradise.

Until World War II Bermuda was a serene and sleepy place with tourists being clopped about behind horses or whispered on velocipedes. Then in 1946 the first cars came. The island tries to control the monsters. The speed limit is 20 m.p.h. No car may have more than minimal horsepower. Hence the island crawls with little cars: Vauxhalls, Anglias, and Morrises; it buzzes with motor bikes and scooters.

Cars have increased the prosperity of the island and have added to the capital which can be invested in resort hotels. Hence there are more and more tourists, more and more soft drink signs, more and more shops selling flannel banners and souvenir mugs. The menus in the restaurants offer some exotic foods, but not many. After all, American tourists want steaks done in American fashion even when they are thousands of miles from home. I shall never forget the comment of American labor leader with whom I exchanged a f words in Stockholm in 1953. When I asked what thought of Sweden he said, "It's o.k. but I wish could get hold of a good thick American steak." we can only lave our throats with Coca Cola and s our teeth daily into the tenderized tissue of a c fed steer, we are happy to go anywhere with the s and stripes. The cosmopolitan Moslem kneels tow Mecca and intones his prayers daily. The cosmopol American pulls up his chair and mumbles, "Thick, medium rare, please."

### *Paradise Lost*

But more than car exhaust and tourists disfi paradise. We cling stubbornly to the belief that p make people and that beauty can redeem us. An lish poet tells us that God made the country and made the town, by which he presumably means God is closer to us in the country. I do not want t flect on the people in this island. I presume that the no different from people anywhere. What I wan dispute is the notion that people are made over i presence of the lovely. They are not. The hymn v of the not-great lines:

*Where every prospect pleases*
*And only man is vile*

comes close to the truth. Before Adam and Eve out of Eden for good, Eden had gone out of The best way to see the world as beautiful is to at it through redeemed eyes. The forgiven soul beauty in a blade of grass; the unforgiven has t finding it even in Bermuda.

# For the Family Altar

J. R. Hestenes

*ward the Third Sunday After Easter*

*His Friends*

The Epistle: Hebrews 4:14-16 • The Gospel: John 17:1-8

## Monday, May 2

### AT BETHANY

John 12:1-2

*Six days before the Passover, Jesus e to Bethany, where Lazarus was, om Jesus had raised from the dead. ere they made him a supper.*

Jesus had need of human companion- while He trod the earth, and among people of Bethany He found a pleas- association. Particularly at the home ere Lazarus, Mary, and Martha lived. e were true hospitality, love, and mth. Jesus took refuge at this home en He needed to get away from the riendly world of evil and conniving . God gave us homes so that they uld serve as a refuge, a place of quiet peace. When Jesus is in the home, is assured.

*Heavenly Father, we thank You for home. We pray that it will always a haven where love and friendship prosper, to the refreshment of body soul, and to the restoration of our its. This we ask in the Name of Jesus. en.*

## Tuesday, May 3

### CHILDREN

Mark 10:13-14

*And they were bringing children to him, that he might touch them. . . . "Let the children come to me do not hinder them, for to such belongs the kingdom of God."*

Jesus and the children! Nothing in the Gospels is as delightful to the heart as the passages that portray His attitude toward children. How happy Jesus was to be with them, to hear their chatter and see their play and envision their potentials. He loved children for their faith and sincerity, using them as an example of the attitude and spirit necessary for membership in the Kingdom of God. He surrounded them with a protective wall, a warning against failure to provide for the welfare of a child.

*We thank You, God, for the love You have given us for the children of this world. Help us to keep that love in patience. Cause us to implement that love by true service to them. Amen.*

## Wednesday, May 4

### CLOSE FRIENDS

Matthew 26:36-37

*Then Jesus went with them to a place called Gethsemane . . . And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled.*

This passage indicates to us that Jesus had eleven of the disciples with Him as He went to Gethsemane (Judas was absent). But when He entered the garden, He left eight of them at the entrance and took with Him Peter, James, and John. These, it appears, were closer to Jesus than the others. That does not mean that He did not love or value the friendship of the others, but that there was a certain bond, a closer knit, a deeper understanding and sympathy between these three and the Lord.

*Out of Your graciousness dear Father, You have provided the gift of friendship. We thank You for our friends, especially those who are close to us and encourage and strengthen us. In Jesus' Name. Amen.*

✚

## Thursday, May 5

### INTIMATE FRIEND

John 13:23

*One of his disciples, whom Jesus loved, lying close to the breast of Jesus.*

Consistent with so much of human erience, Jesus had, among all of His uaintances, one who was an intimate nd. It was John who had that place the life of Jesus. We are not able to why. Earlier in his discipleship John his rough spots. These were smoothed he grew in faith. When Jesus was ng and made provision for the earthly of His mother, He placed her in n's care. As a rule, each of us has riend whom we hold as an intimate; o shares with us our greatest concerns, we do theirs. This friendship is most uable.

*For the friend I have, I am grateful, Lord. Help me also to be a friend, ding inviolate the confidences and con- s that are mutually shared. May ndship lead me to see better the endship from above. Amen.*

## Friday, May 6

### SINNERS

Luke 19:7

*And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner."*

The enemies of Jesus thought they were making the worst accusation possible when they could point to His association with sinners. But in reality this is one of the best things that anyone can hear, because it is the most glorious thing we know about Jesus. He did not love the sin, of course but He loved the sinner. For the sinner's sake He came. He could not do anything for the "righteous" until they admitted they were sinners. Jesus did not enjoy hanging out among evil people. He was with them because He was desirous of their salvation from sin.

*How often, blessed Jesus, I wonder at Your continuing friendship with me, despite my sin, my failures, my ability to disappoint You. Help me to value the friendship You show to me, a sinner. In Your Name. Amen.*

## Saturday, May 7

### BELIEVERS

John 15:15

*"No longer do I call you servants . . . but I have called you friends, for all that I have heard from my Father I have made known unto you."*

The verse preceding this says, "You are my friends if you do what I command you." Jesus makes plain that those who believe in Him are His friends. The same things that go into creating friendship among people on earth also apply in the friendship that exists between man and Christ. There is a professed bond proven by action, attitude, and obedience to the impulse born of the bond. As friends of Jesus we know Him, know His will, and serve Him in obedience. This is the mark of the highest friendship any of us can know.

*Lord Jesus, how marvelous it is that You make me Your friend. Help me to cherish this friendship and ever seek to increase and strengthen it through meditation and prayer, service and love. Amen.*

## Study Provides Composite 'Portrait' of Pastor's Wife

By an overwhelming majority ministers' wives feel that their lives have been enriched and broadened as a result of their husbands' vocation, according to preliminary findings of a study directed by a Boston University School of Theology professor.

But offsetting this expansion of life in terms of people, interests, and opportunities, the study showed, is a feeling shared by many of the wives of being "squeezed in" by limited finances and time.

Dr. William G. Douglas, assistant professor of psychology, who heads the project, said that its primary objective is to help pastors' wives find personal fulfillment and the most effective manner in which they can support their husbands' vocations.

Begun in 1959 under a three-year grant from the Lilly Endowment, Inc., the study eventually is expected to provide a "composite" picture of "the wife of the Protestant parish minister in America."

Because of the demanding nature of her husband's work, the minister's wife must assume frequently much of the responsibility for home and children, Dr. Douglas reported. Many of the wives also feel, he said, that they are being pressured into playing a role, or conforming to a pattern pre-determined by someone else, resulting in a sacrifice of individuality

He pointed out that many of the women appear to be driven by their own self-expectations rather than by the congregation's. The wives seemed to be pulled apart under competing demands and pressures because they have no clear-cut system of priorities on the basis of which they can say "no" without a feeling of guilt or insecurity, Dr. Douglas said.

Among undesirable traits in a minister's wife which can particularly hamper his effectiveness are immaturity and emotional disturbance, the study showed. Others include the inability to keep confidences, a secular outlook or apathy towards her husband's work, the wife's desire for a career of her own, and such personality traits as extreme shyness, or a generally aggressive or demanding attitude.

The most desirable quality reported is that of being a good and loyal wife and mother.

## One Day, Two Prayers

It took two prayers to get the U.S. Senate off on its legislative day, instead of the customary one.

The first was offered at noon, as the Senate convened, by Dr. Frederick Brown Harris, the chaplain.

Then the Senate settled down to routine business which was suddenly interrupted by the arrival of messengers from the House of Representatives to announce that the House had passed a civil rights bill in which the concurrence of the Senate was asked.

The Senate gave the bill its "first reading" by title and Sen. Lyndon Johnson (D.-Tex.) moved that it be given its second reading which would then make it eligible for immediate consideration without having to lay over on the desk until the next d

When Sen. Richard B. Russell ( Ga.) objected, Sen. Johnson sudde moved that the Senate adjourn, to m again in three minutes. The mot carried.

Three minutes later, the Senate ca back into session, opening a brand n "day" under its rules. And under th rules, each daily session must op with prayer. Senate aides scurr about. Chaplain Harris had go downstairs to lunch.

Sen. Wallace F. Bennett (R.-Uta was on the floor. An elder of Mormon Church, he has been treasu of its general Sunday School Boo since 1935 and is author of books titled "Faith and Freedom" and "W I Am a Mormon."

Sen. Bennett rose to the occas Here is his prayer:

"Our Father in Heaven, we co before Thee again after this brief pa to resume our work, and to carry the responsibilities that have been trusted to us. We ask that the blessi which were asked upon this b earlier today may continue during remainder of the session . . ."

—RNS

SEEK LOST BIBLICAL CITIES—Dr. Ralph E. Baney, a Baptist minister (right) and Rythe, both of Kansas City, Kan., check equipment before descending into the Sea in search of the lost cities of Sodom and Gomorrah. Initial dives to the 300 level disclosed traces of a 12-foot wide road and other possible evidences of under ruins.

—RNS Photo

PASTOR—During his off-duty time Richard Rigsby of Ft. Monroe, Va. es as pastor of nearby Fox Hill Mis- Baptist Church. Volunteering for the ion post when no pastor was available, preaches twice on Sundays and also y Wednesday night.

## ticizes Church for Neglecting Lay Training

hurches are largely neglecting one their major tasks—the training of nen for Christian witnessing in secular world—asserted the chief cutive of Methodist overseas mis- s.

Dr. Eugene L. Smith of New York, ressing the second quadrennial hodist Interfield Consultation, de- ed that the Church's "major bat- ront is not in its committees and ferences, but in the common life the secular world."

Here is where the vital decisions the world are being made," he some 130 top Methodist leaders n 35 countries. "Here the Chris- layman is the Church, but at the Church's attention to the es- ial task of equipping its member- for Christian vocation in the ld is tragically inadequate."

Dr. Smith, general secretary of the hodist Division of World Missions, the ministry of the layman to a lar world is one which the pro- ional church worker cannot ade- tely perform.

In the first place," he continued, professionals are not there, and he second place the secular world y will not listen to the man and woman who makes his living from religion as it will listen to the non-professional. The real ministry of the Church is in large measure the ministry of the layman."

One reason why the Church has fallen down in training laymen for their Christian mission in everyday affairs, Dr. Smith contended, is that the "clergy and other professional workers are often fearful of the results of a truly awakened laity."

"In our congregations, the pastor usually wants the layman to be an assistant pastor, committed to making the Church stronger and the preacher's program more effective," he stated. "Moreover the professionals in all denominations tend to be nervous when they see signs of vigorous non-professional activity—fearing that it may 'get out of control.'"

"This attitude of wanting to use laymen for the service of the ecclesiastical institution forgets not only the history of the Church but even its very nature."

## Washington News Notes

**Familiar Face, New Job**—Miss Henrietta Lund, whose pioneering spirit is undimmed by her years of service, tackled her brand new job as unofficial observer at the United Nations by taking a trip to Washington. For many years a consultant with the National Lutheran Council's Division of Welfare, Miss Lund added to the many activities of a busy "retirement" the task of being the NLC's eyes and ears at the UN. She will be a staff member of the Division of Public Relations on a volunteer basis.

What brought Miss Lund to Washington the first week of her new assignment was the tenth annual Conference of National Organizations sponsored by the American Association for the United Nations.

**Preparing for the King**—Foremen are trying feverishly to speed up the progress on the new Danish Embassy which is being erected on a wooded hillside near the Naval Observatory in Washington. Structural simplicity and modernistic style will be combined in this latest contribution to architectural beauty in the nation's capital.

The reason for the haste is the anticipated visit of King Frederik IX of Denmark in October of this year. The building must be finished, the landscaping done, and everything must be ready for the royal inspection and dedication.

A recent visitor to the half-finished edifice was Eskild Hauglund, an active layman of the UELC. Sir Eskild (knighted by King Frederik in 1953) came to Washington to help plan the organization of the Eastern District of The American Lutheran Church, to take effect after the merger.

**Modern Crusaders**—Leaders of the American Lutheran Church's Eastern District came to the nation's capital to learn about Evangelism. The specific purpose of the week-end workshop which brought in churchmen from Atlantic coast states was to arm laymen with methods and techniques for more effective personal witnessing for Christ in all areas of daily life.

Anita and Hugo Eskildson headed the list of speakers and centered their remarks around "personal evangelism." Both are dedicated lay evangelists. Members of a growing congregation, Crusader Lutheran in Rockville, Maryland, they shared the knowledge which they have gained as "front line Christian workers" in this suburban community.

Dr. Eskildson, who works for the Atomic Energy Commission, is the Fourth Vice-President of the ALC and he also serves as one of that Church's representatives to the World Council of Churches.

By Robert van Deusen and Charles de Vries

## Average Pastor's Salary

The "average" pastor of the United Lutheran Church in America receives an annual salary of between $4,500 and $4,999, according to a recent survey report.

In the last five years he was given wage increases totaling $500, said Dr. George H. Berkheimer, executive secretary of the denomination's Board of Pensions.

The basis for determining how much pastors are paid, he explained, is the cash salary received plus 15 per cent if a residence is provided, or the salary plus the actual rental allowance.

Covered by the survey were 3,283 of the Church's 4,774 pastors. Of these only 15 reported receiving a present salary of less than $2,500, compared to 73 ministers in that category five years ago. While only 11 were paid $10,000 or more in 1955, thirty-nine are now in that upper bracket, with 22 reporting salaries over $11,000 annually.

The largest group—741 of the pastors reporting—get between $4,500 and $4,999, Dr. Berkheimer said. Five years ago, the average salary was between $4,000 and $4,499, he added.

Included in the survey were ministers serving congregations and those engaged in denominational work but not foreign missionaries or military chaplains.

## Hoyer Views Future of American Missions

Dr. H. Conrad Hoyer said his farewell to the Division of American Missions of the National Lutheran Council after nearly 18 years as its first and only executive secretary.

As of July 1, Dr. Hoyer will become associate executive secretary in the Division of Home Missions of the National Council of Churches. He will have his offices at the Interchurch Center in New York City.

In his last meeting with the NLC division's supervisory committee Dr. Hoyer made a closing statement in which he reviewed past accomplishments, and outlined future challenges in the area of American missions.

"The American mission movement has been distinctly forward—excitingly forward—and it has been forward together," he observed. "Looking ahead, I see much work well started, but also a handful of new frontiers largely unexplored, and other frontiers that have hardly been touched at all."

WILL SERVE SCOUTS—Nine men from Luther Seminary, St. Paul, Minn. shown above are among those who will serve as chaplains at Boy Scout Camps this summer. They are, left to right, front row: Alan Solmonson, Art Berthelson; Middle row: Bob Nilsen, Allen Wahl, Clare Ledum, Harris Lee, Malvin Bartlett, Reuben Lahti, John Elverum; and Back: Loren M. Ness, director. (see story)

The Lutheran leader placed m
emphasis on a need for "greater
sionary outreach" on the part of
congregations. Enlisting the chur
"to reach and serve people in
neighborhoods where they are loc
is really 'evangelism,'" he said.

"To do this in our day calls
self-study programs and area w
shops of many types," he added.
calls for congregational reorientat
and it will often call for courag
congregational reorganization both
the town and country and in the i
city."

Whatever the pattern or approac
this task, he stressed, "It is the
pel and its proclamation to which
must dedicate ourselves, and it is
ple whom we are called to reach
to serve."

In his new post with the Nati
Council of Churches, Dr. Hoyer
carry special responsibility for deve
ing a program of comparative
ning in home missions for the Pr
tant Churches of America.

## Name Scout Chaplains

Boy Scout camps from the
Coast to Pennsylvania will be se
this summer by 31 Lutheran chapl
the National Lutheran Committe
Scouting reports.

Loren M. Ness, director of
Scout Camp Chaplaincy Service
the committee, announced the a
ments. The committee is sponsore
Lutheran Church Men of Ameri

The chaplains are students at va
theological seminaries. At each
they have responsibility for prov
religious services to Protestant S

Fourteen of the chaplains are
Wartburg Seminary (ALC), Dub
Iowa; seven from The Evangelica
theran Theological Seminary (A
Columbus, Ohio; nine from I
Theological Seminary (ELC), St.
Minn.; and one from Northw
Lutheran Theological Sem
(ULCA), Minneapolis, Minn.

The chaplains conduct up to
daily and Sunday Protestant deve
services each week at camps eq
to handle numbers ranging fro
to 1,100 Boy Scouts, Mr. Ness

Their responsibilities also i
counseling and assistance with p
tion for the Boy Scout church

—RNS Photo

)AKROOM CONVERSATIONS—Dr. Franklin Clark Fry of New York (center), presi- of the Lutheran World Federation, expresses astonishment at something about East nan church life related by Bishop Friedrich-Wilhelm Krummacher of Griefswald rt), head of the Evangelical Church of Pomerania, East Zone. Looking on is Bishop Giertz of Gothenburg, Sweden.

## Attend Luther Meet

group of at least ten American logians plan to attend the second ıer Research Congress in Munster, many, August 8-13, 1960, the Rev. id Granskou, secretary of the De- ment of Theological Cooperation he National Lutheran Council re- ed.

he Congress, which is sponsored by Department of Theology of the ıeran World Federation, will bring ther the world's leading scholars authorities on Luther research.

ıbject of study for the group will he relationship between Martin Lu- and his colleague, Philip Melanch- , Mr. Granskou said.

## lanchthon Quadricentennial

otestants in the southern part of Germany are planning a six-day memorative program in the historic of Wittenberg in April to mark fourth centenary of the death of ip Melanchthon, according to re- s received at Lutheran World Fed- on headquarters in Geneva.

elanchthon was the chief author he Augsburg Confession and of Apology of the Augsburg Confes- classic expositions of Lutheran rine.

he program started on the death versary, April 19, when a memo- service was held in the Schloss- kirche — Wittenberg's famous castle church—where the 16th century humanist and co-worker with Martin Luther is buried.

Bishop Johannes Jänicke of Magdeburg, head of the Evangelical Church of the Province of Saxony, was to conduct the service and the speaker will be Dr. Erdmann Schott, professor of church history at Martin Luther University, Halle.

That evening, there is to be a parish rally in the Stadtkirche, where Melanchthon preached. Speaking at the rally will be the Rev. Waldemar Schröter of Dessau, president of the Evangelical Church of Anhalt.

On the following days, church history scholars from different parts of Germany and other countries are to gather at Wittenberg for theological discussions on the present stage of Melanchthon research. Dr. Vilmos Vajta, director of the LWF Department of Theology, stated that he had received an invitation to attend these conferences and that he would go if the (East) German Democratic Republic granted him a visa.

Closing the six-day program at Wittenberg will be a big public rally at which an illustrated address on Melanchthon is to be given by Dr. Oskar Thulin, director of Wittenberg's Luther Hall, which houses an outstanding Reformation museum.

## Book Review—

(Continued from page 12)

what? It may be faith in a nebulous God, faith in America, faith in democracy, faith in yourself, faith in faith, etc.—pretty much a bootstrap religion.

Now if this religion were really a vital religion—"the power of God"—should expect to see its influence reflected in the life of our people. But the alarming fact is "that this very broad revival of interest in religion . . . has been accompanied by an increase in secular patterns of thought and ways of living." Increasing contempt for law; the break-down of honesty; a cynical disregard for the rights of others—these are characteristic of our time. The United States Attorney General is quoted as follows: "Easy tolerance of the so-called white collar crimes has increased in the last decade. . . . The foremost need is to revitalize our standards of ethics and morality."

The above should suffice to give an idea of the picture drawn by the author. It is not pretty. But it is alarming.

Every preacher of the Word should ask himself if he is in danger of drifting along in this stream of indefinite religiosity and sterile moralism. Our laity in all walks of life, surrounded by influences stemming from religion-in-general—are they in danger of letting themselves be deluded into accepting this washed-out religiosity as the authentic Gospel of Christ and the Cross?

Marty is no pessimist. A large part of his book is devoted to the discussion of how Protestantism may be reshaped and readied to meet the new situation. We have, he avers, the theological resources. We have the institutions needed to cope with the task before us. But the institutions of Christianity need to be under constant scrutiny. If they are not, they may work toward further erosion, instead of being instruments for halting the erosion and strengthening the witness of the Church of the Living God. A whole chapter of the book is devoted to a suggestive study of the parish (the local congregation) as a most important institution of the Church.

## Church Staff Workers to Meet in May

The newly organized Church Staff Workers Association of The Evangelical Lutheran Church will hold its first annual conference at the American Baptist Assembly grounds, Green Lake, Wis., May 9-11.

Conference speakers will be Dr. Alvin N. Rogness, president of Luther Theological Seminary, St. Paul; Dr. Sidney A. Rand, Executive Director of the Department of Christian Education of The ELC; and Dr. C. Richard Evenson, Executive Secretary of the Division of Parish Education of The ELC. The conference theme is based on John 15:16-17—"You did not choose me, but I chose you. . . ."

There will also be workshops for each area of church work, including business administration, education, general parish work, music, secretarial, visitation, and youth work. These groups will meet simultaneously to discuss (1) How to find, interest and use church members in the work of the congregation, and (2) Specific techniques of your work.

Mr. Arnold J. Nesheim, president of the Church Staff Workers Association and administrative assistant of Westwood Lutheran Church, St. Louis Park, will be Dean of the conference. Assisting Mr. Nesheim with the program planning and arrangements are the Association board members, Louis Koch, Central Lutheran Church, Minneapolis; Darlene Nelson, First Lutheran Church, Duluth; J. L. Gyldenvand, United Lutheran Church, Grand Forks, N. Dak.; Ray Johnson, Young People's Luther League office, Minneapolis; Dean Moe, Bethesda Lutheran Church, Ames, Iowa; R. F. Jones, Trinity Lutheran Church, Moorhead; Arnold Mickelson, Director of Parish Education, Northern Minnesota District; Mary Quam, First Lutheran Church, Sioux Falls, S. Dak., and Helen Thompson, United Ev. Lutheran Church, Oak Park, Ill.

This association, which is composed of non-ordained church staff workers, was organized at the Church staff Workers' Conference at Excelsior, Minn., October 13, 1959, for the purpose of: (1) Clarifying the positions of full time church staff work, (2) Promoting individual development through education and training, (3) Working with synodical agencies in developing an understanding of the place of church staff positions and in establishing standards for recognition and certification by the church body, (4) Bringing church staff workers together for inspiration and sharing of mutual concerns, and (5) Enlisting new church staff workers.

## Churches

**Westby, Wis.**—Coon Prairie Church here, the Rev. H. O. Aasen, pastor, are the sponsors of a $35,000 loan for Calvary Church, Green Bay, Wis. This was incorrectly credited to another congregation in a previous issue of **Lutheran Herald.**

**Fridley, Minn.**—St. Philip's Church in this suburb of Minneapolis, dedicated its parish education unit last month. This is the second unit of this Home Mission congregation which was organized in 1958. The membership of the congregation is now 800.

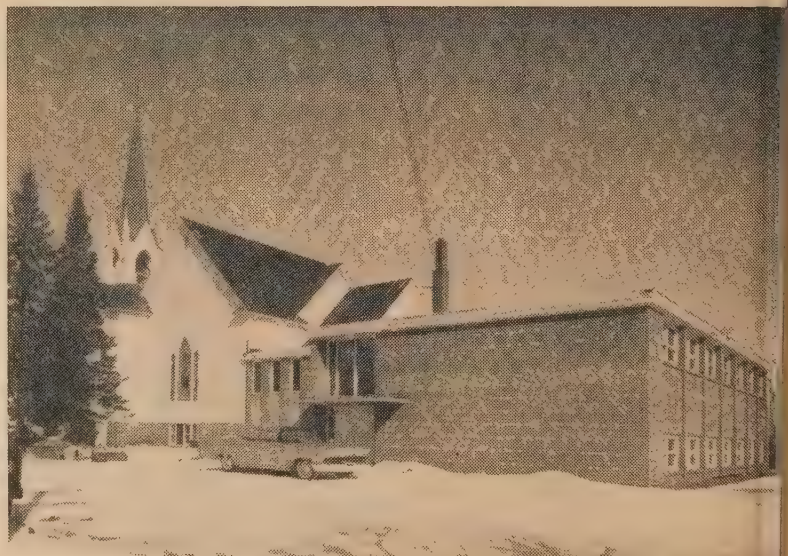
**Taylor, N. Dak.**—Taylor congregation, the Rev. E. A. Grefthen, pastor, will observe its 75th Anniversary April 30 and May 1. Dr. F. A. Schi president of the ELC, will preach anniversary sermon on Sunday. mer pastors who will have a part the two-day program are the James T. Kaupang, the Rev. W. Ellickson, and the Rev. E. M. Slet

**Minneapolis, Minn.**—Bread of Church for the Deaf, the Rev. Wa R. Olson, pastor, held a Service Dedication of its pews and furnishi on March 13. Dr. M. A. Dahlen, rector of the Department of Chari of the ELC, conducted the dedica rites.

**Calgary, Alta.**—First worship s ices of the new Christ Churchi Southwest Calgary was held in M with 173 persons present. The Mission congregation is being or ized and established under the d tion of the Rev. J. H. Rostad, pa and Miss Elaine Tenold, parish w er. Special music for the first ser of the congregation is being prov by the other ELC churches in Calg

**NOTICE**

The board of regents of Luther Co lege, Decorah, Iowa announces th Dr. J. W. Ylvisaker has been nom nated for re-election to the pre dency of Luther College.



PARISH HALL DEDICATED—Faith Church, Cameron, Wis. dedicated this $ parish hall addition in March. Included in the new construction are 15 classroom assembly areas, offices and kitchen facilities for the parish. Dr. Myron Austinson, dent of the Eastern district, conducted the dedicatory rites. The Rev. M. Laurel is pastor.

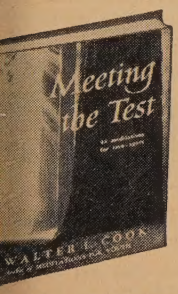
## ange of Address for ELC Pastors

. C. Anderson, 3050 Ceylon Rd., Costa a, Calif., 2-1-60
laf A. Anderson, 1857 Potter St., Eugene, , 3-15-60
. E. Dahlen, Frontier, Sask., Can., 3-31-60
I. S. Egge, 9565 Gregory St., La Mesa, f., 3-15-60
ernhard Guldseth, Box 663, Fergus Falls, n., 3-7-60
I. P. Kaatrud, 421-2nd Ave., Madison, n., 3-15-60
lagnus Nodtvidt, 1009 S. Wheeler, Ta- a 44, Wash., 3-1-60
I. B. Odland, 130-5th Ave. W., Prince ert, B.C., Can., 3-1-60
. S. Olson, 130-5th Ave. W., Prince ert, B.C., Can., 3-13-60
. T. Reishus, 513-9th St. N. W., Minot, Dak., 3-15-60
dw. Roe, Hq. Sq. Sec. 4083D ABW, O 23, New York, N. Y., 3-5-60
rnest G. Stolen, 307 E. Wyoming St., wood Falls, Minn., 2-23-60
erome C. Trelstad, Downsville, Wis., 2-60
ichard M. Vordale, Warren, Minn., 3-1-60

## Announcements

Tourist visitors to Estes Park, Colo. are ted to worship at Mount Calvary Lutheran urch on Highway 66. Divine services at 0 and 11:00 a.m.
Divine service in the Lake Theatre, Grand e, Colo., at 10:30 a.m.


*44 meditations for teen-agers*




**Meeting The Test**

**by Walter L. Cook**
**author of**
***Meditations for Youth***

To help young people cope with the problems that face them, Mr. Cook has written forty-four devotions that speak directly to the teen-ager and his situation. Each devotion has a verse of scripture as its theme, and each concludes with a prayer.

**Some of the Meditations:** *Tell Me Where the Goal Posts Are; When I Get Sore, Look Out; The Power to Stay with It; Just Why You Are Here; Proof That You Are a Strong Person.* **$1.75**

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**Wanted:** Used Altar Cloth for small ELC church in northern Minnesota community. prefer red. Write Box 308, Red Lake Falls, Minn.

The Indherred Congregation of Starbuck, Minn. has 20 used black choir gowns they will give to anyone who wants them. Recipient to pay postage and cleaning. Write to Mrs. Wm. Barsness, Route 4, Glenwood, Minn.

## WMF Conventions

LacQui Parle Ct., April 29, Hope Church, Minneota, Minn.

St. Paul Ct., April 25, St. Timothy Church, St. Paul, Minn.

Brookings Ct., April 27, Sinai Church, Sinai, S. Dak.

Estherville Ct., May 3, First Church, Groettinger, Ia.

Harvey Ct., April 27, First Church, New Rockford, N. Dak.

## Want Ads

**Rate $1.00 a line, minimum charge $4.00**

**For rent:** 9-rm. modern cottage on Long Lake, near Rice Lake, Wis. Available June 15-Aug. 7, by wk. or mo. $55 per wk. Paul K. Glasoe, 1237 N. Limestone St., Springfield, Ohio.

**For sale:** Cook book, 138 pages, including Scandinavian recipes from ladies of Deer Creek Valley Luth. Church. $2.00 plus 20c postage. Mrs. Barney Logemann, St. Ansgar, Ia.

**For sale:** Fourteen 9-foot pews. Norwich Lutheran Church, Norman Anderson, Sec., Norwich, N. Dak.

## Parish Conservation Service

**The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to The Parish Conservation Service of the ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)**

### FOR SALE

### Farms

240-acre farm SW Minn. Excel. bldgs, modern house; on county rd.; all drained; must be sold to settle estate. Will sell to Protestant family. $290 per acre. 663-1A

120-acre farm on paved hwy. W of West Union, Ia. 663-2A

Good 100-acre farm E. of West Union, Ia. Completely modern bldgs; good location, good ground. Possession by March 1, 1961. 663-3A

268-acre farm N. of West Union, Ia. 180 acres or work ground, full set bldgs; contract purchase available. $7500 down, bal. at $5000 per yr. including interest at 4½%. Possession March 1, 1961. 663-4A

97½-acre farm E. of West Union, Ia. All tilable. Bldgs fair. Possession 3-1-61. 663-5A

65-acre farm N. of West Union, Ia. All tillable, very modern, 3 bedroom home, other bldgs all good. Immediate possession. 663-6A

123-acre farm in Canoe, Twp., Ia. Modern home, water in barn. School bus rte. 663-7A

### Homes

6-room frame house. Oil furnace, garden and garage. Ossian, Ia. 663-8B

2-story frame dwelling in Clermont, Ia. 6 rooms, bath, enclosed porch. Oil furnace, garage, 2½ lots. Excel. repair. 663-9B

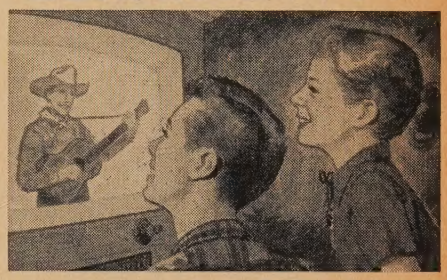
11-room house with attic and full basement, Highlandville, Ia. First floor and basement wired for electricity. Well and soft water storage; shed 24x50, garage 10x14; half-acre lot. 663-10B

4 room, 2 story house, Ossian, Ia. Full basement, oil furnace, water, sewer. 140 ft. lot. Near Lutheran Church. 663-11B

### Businesses

Well established grocery business, town of 1000 pop. in heart of farming district, Cent. Ia. Brick bldg, full basement can be bought


**"Can VBS LEARN from TV?"**



"ABSOLUTELY," say VBS directors and teachers. Because of the impact TV has on a child's life today, many teachers are making use of audio-visual techniques to capture the imagination of their students.

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| **Abraham,** Man of Faith | **Gideon,** The Liberator |
| **Jacob,** Bearer of the Promise | **Ruth,** A Faithful Woman |
| **Joseph,** The Young Man | **Samuel,** A Dedicated Man |
| **Joseph,** Ruler of Egypt | **David,** A Young Hero |
| **Moses,** Called by God | **David,** King of Israel |
| **Moses,** Leader of God's People | **Solomon,** A Man of Wisdom |
| **Joshua,** The Conqueror | **Elijah,** A Fearless Prophet |

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Church_____
2

if desired. New ELC church, newly organized school district. On 2 hwys. 663-12C

Cafe for sale in N. Colorado city of 15,000. On hwy (US). Doing good thriving business. 663-13C

## FOR RENT

### Homes

5 room unfurnished apt. Ossian, Ia. 3 rooms down and 2 up. 663-14B

### Businesses

Standard Oil Station, NE Ia. town. Almost immediate possession. Present owner operated it for 9 yrs. 663-15C

## WANTED TO RENT

### Homes

Luther Theol. Seminary student and wife, who is elementary school teacher desire to live in home with Christian family. Both willing to work part time around house and yard in exchange for free rent, etc. S. Mpls, Richfield, Bloomington area preferred. 663-16B

## POSITION WANTED

Lutheran school teacher in Calif. would like work in Wis., Minn., or N. Dak. for summer. Exp. in carpentry, construction, Bible Camp caretaker, counselor, swimming instructor and athletic director. Wife is also teacher, has done cooking in resorts. Available June 20th. 663-17E

## HELP WANTED

Wanted woman over 35 yrs. to help in Mpls home with one adult. Plain cooking. No smoking or drinking. Must be able to drive car. 663-18F

Permanent housekeeping job for woman who likes children, in Mpls. home—2 children and 2 adults. Would have own room and own privacy. Children must be primary interest. References will be exchanged. 663-19F

Middle-aged lady to care for and be companion to elderly woman in modern N. Mpls. home. Some lite housework. Nice for lady wanting home more than wages. 663-20F

N. Ia. town is looking for first gra teacher for the 1960-61 term. 663-2

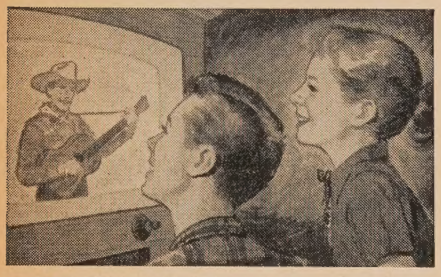
Dentist needed in large Alaska city. Go opportunity. Office and housing availab Good hospital, school and church. 663-2

Reliable man in S. Winneshiek Co., for part-time work. 663-2

Dependable single elderly man to chores and some field work. Machine m 14 cows. Modern. Lutheran home. SE Dak. 663-2

Teacher-openings Kindergarten thro Departmentalized Jr. High schools near Angeles, Calif. Couple for school in Haw living qtrs furnished at $300 per month 10 months. 663-2


# "What is TV's IMPACT on VBS?"



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A wonderful world of delightful new experiences awaits you on this visit to Hawaii. You'll see historic Pearl Harbor and bustling colorful Honolulu . . . you'll thrill to the magnificent scenery of the "big" island, Hawaii, the Orchid Island.

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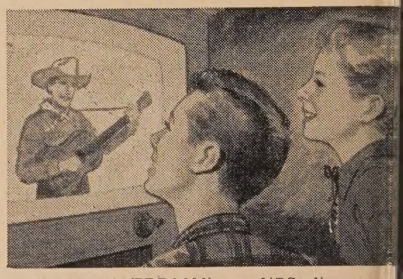
# TV technique HELP VBS



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**"My Brother"**—A message of brotherly lo all of God's children.

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**Rental on all above: $9.00 each**

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Address_____

City_____ Zone____ Stat

Church_____

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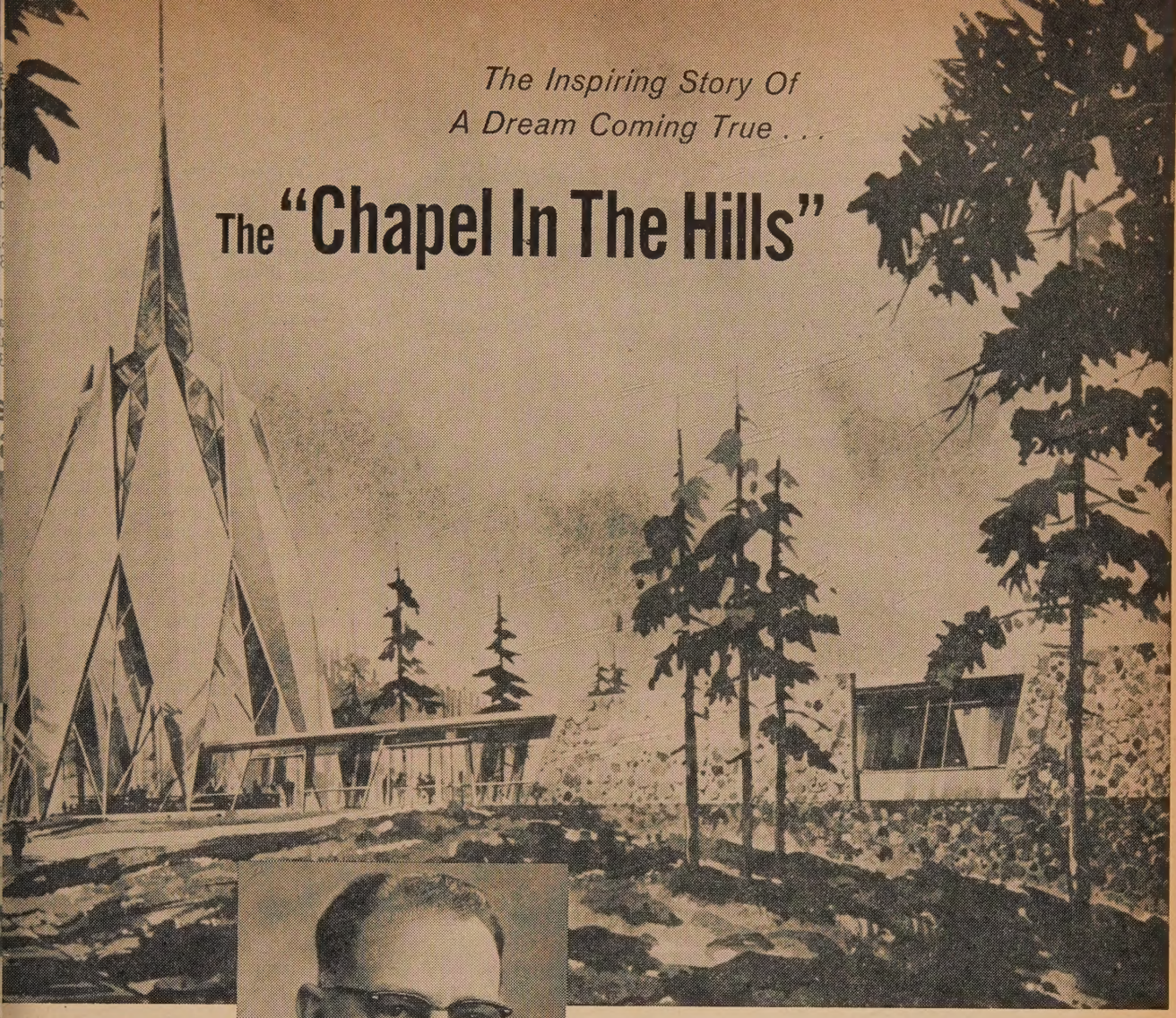
*The Inspiring Story Of*
*A Dream Coming True . . .*

# The "Chapel In The Hills"



HARRY R. GREGERSON

The "Chapel In The Hills" is to be located about 12 miles SW of Rapid City near Highway 16, just a few miles from historic Mt. Rushmore in the Black Hills of South Dakota. The chapel will serve as a worship center and new headquarters for the International radio program, "Lutheran Vespers."

## "Let Us Build in Faith"....

In that spirit the Board of Lutheran Vespers has now committed itself to the construction of the "Chapel In The Hills." It was in that same spirit back in 1947 that the Reverend arry R. Gregerson founded the Lutheran Vespers broadcast. s history from that humble beginning is now well known—ectacular growth because of dedication to its Christian mis-n. This surely is eloquent evidence of what can be accomished when we "build in faith."

It is the well-founded conviction of the Board that the hapel In The Hills" will enhance the impact of Lutheran espers many fold and in many ways. Besides providing a rmanent home for its broadcasts, its business offices, and program of religious activities, it will stand majestically on mountain-plateau as a "Shrine of Faith," distinctively beauful and worshipful—a visible witness of a Christ-centered proam.

It is only logical to assume that great numbers of tourists will visit this shrine, many to participate in the program of devotions designed for summer tourists. More than two million tourists visited the Black Hills in 1959; and more than one million of these were recorded at the Mt. Rushmore "Shrine of Democracy" which is only a few miles distant from the site of the "Chapel In The Hills."

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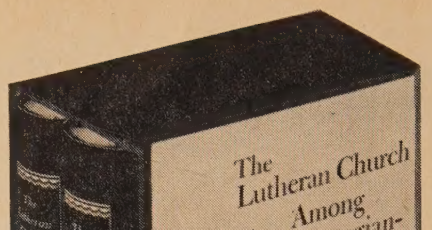


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